

who are degraded outcasts, allowed one meal a day and none on every 10th day, for no other reason than that they were unfortunate enough to lose their husbands.

We also see that in China there are two hundred thousand infant girls thrown to dogs and beasts every year for no other reason than that they are girls instead of boys.

There is still a sadder fate for thousands of Hindu girls. Some grateful mother, as an offering of love to the gods, for some deliverance will often dedicate her little baby girl to the god, and when she becomes five or six years old she is taken to the temple, as little Samuel was, but ah, for a very different fate; and she is married to the gods, and henceforth becomes a priestess of the temple, a slave, and victim of all debased and brutal men, who throng its courts.

Slavery and slave trade are among the grossest forms of heathen cruelty. The lowest estimate of the number who perish every year in Central Africa, as victims of this accursed traffic, is two million.

A traveler in Africa describes his burning indignation, as he saw a group of young and graceful girls from North Africa, exposed to the brutal gaze of the slave market, while one after another came up and examined them in every limb as if they were cattle, while the modest and trembling girls shrank.

These are the scenes that are being daily enacted, while Christianity dreams on its selfish dreams and lets the heathen weep and die unpitied and unsaved.

While the great host of Christians are doing nothing the women and children of Japan, Africa, China and India are dying without Jesus. They are dragging out their miserable, tortured, hopeless lives without him. Can we think what that means? The difference between the women in India and the women in America today is just this: one has *not*, the other *has* the blessings of Christian civilization. Would that our eyes were opened widely enough to let us see how much we owe to Christ! The sunshine that can dispel that horror of darkness, the water that can quench that terrible thirst, the bread that can appease that maddening hunger, the medicine that can conquer that agonizing disease of body, mind and heart is Jesus, the Light of the World, the Water and Bread of life, the Great Physician.

The call which comes to us today is, "Go ye into all the world and preach the gospel to every creature." He said it to his disciples 1900 years ago. He as surely says it to every disciple today. What are we doing to make him known? What are we doing to hasten that glorious day, when he shall come in triumph, and shall heal the broken heart, and wipe every tear of sorrow from our eye.

Are we in earnest when we pray "Thy kingdom come?" The Word says, when "This gospel of the kingdom shall be preached in *all* the world for a witness unto *all* nations, *then* shall the end come."

Has our beloved church awakened to her duty and done all that she could to hasten

his coming, or is she turning over and over again that soil that has been tilled until it is most worn out; while vast fertile fields are untouched by the Master's workmen? The need may seem great at home, but let us not forget those in *greater* need.

O friends, the work is urgent and does not brook delay. "Say not there are yet four months, and *then* cometh the harvest. The fields are white *already* to harvest."

The past two years have been marvelous years of startling providences and great public events. What we do, we must do quickly. Let us not sit idly.

Oh, sisters, there is a great work to be done for the world's salvation, and shall we not help to do it? Shall we stand idle when precious souls, for whom Jesus died, are going down to death and destruction? The question arises, "How may we (the S. S. C. E.) do world wide mission work?"

We trust the day may soon come when the Brethren church awakens to her opportunity and ability, and do her share in establishing the Word in the "Regions Beyond." But because the church has no missionaries in foreign lands yet, is no reason why we should not do world wide mission work. Let not our waiting be void of fruit. There are numerous ways in which she may begin to carry out the Lord's farewell command.

In the Theological Chair we have an avenue thru which Christianity may be spread far beyond our own home land. Young men and women, called to be missionaries, to carry the blessed gospel to dark heathen lands, must be educated. Where can this be done better than at our own denominational school at Ashland, where they can receive at least Bible training, and be taught some of the languages. Then it is at the Theological Chair that foreign mission work begins, and our semi annual dues paid into the National Treasury for the support of this department, aids in spreading the light of the gospel far and wide. Let us then be zealous in this grand work, and give not grudgingly or of necessity, for "the Lord loveth a *cheerful* giver."

But above all, my friends, let us pray. Again the good Shepherd looks out upon the fainting scattered multitude, and turning to his disciples, says, "Pray ye therefore, the Lord of the harvest, that he thrust laborers into the vineyard." Matt. 9:38.

It is only by intercession that that power can be brought down from heaven, which will enable the church to evangelize the world, and bring back her King. Nothing, nothing but prayer to God for help will avail.

One of the turning points in the history of missions was the famous Haystack Prayer-meeting, held in 1806 by Samuel Mills and other students of Williams College. These young men organized themselves into a mission band, and prayed as never men prayed before for the gospel to be carried to the uttermost parts of the world. No wonder God

worked when such earnest souls prayed together in the power of the Holy Spirit, and two years later the American Mission Board was formed, under which six of these men were sent out to Burmah, Adoniram Judson being one of the party. After this, the organization of new societies was rapid, and many noble lives were consecrated to the foreign field and sent out.

Let us stir up the slumbering gift that is lying unused, and plead earnestly for the salvation of souls. Your dime, your word, your prayer may seem a very little thing to withhold from so great a work, but only God knows how great the loss is, if it be withheld.

Oh, that we would awaken to the fact that the responsibility of *not* doing, is the responsibility of disobedience to the positive command of the Master. The saddest of all, the responsibility of not doing, is that of robbing the Master of lives bought with his own life. How can we think of his life, his agony, his shameful death, and of what these have given us and refuse to let him have his own, for such gracious service? "If ye love me, keep my commandments."

Our Young People

Ode to Thanksgiving

Anthems to God above,
Source of eternal love,

Now let us sing!

Praise our Creator's name
Come as our Fathers came
Hail and with loud acclaim
Our Lord and King!

Thanks for our favored land,
By His Almighty hand
Guarded from ill.

Thanks for the dew and rain
Broad field and sunny plain
Where stores of fruit and grain
Our garners fill!

Thanks for our banner bright,
Spangled with starry light,
Boast of the free—
Signal to those oppressed,
Honored, revered, and blest,
Waving its noble crest
O'er land and sea!

Lord, from thy throne on high
Bend thy approving eye
O'er us we pray:
This be our one desire:
Faith, love and zeal inspire;
Light with devotion's fire
Our souls today!

—Fanny Crosby.

A QUIET HOUR MEETING

How to Listen—Matt. 13:1-23

"Take heed, therefore, how ye hear"—Luke 8:18

The scripture lesson contains one of the seven parables spoken by Jesus upon the same occasion. The parable too is explained by Jesus. It is very noticeable that the seven parables have to do with only one theme—the kingdom of God. The parable that we have now to study concerns itself with the relations that exist between the hearing and the reception and growth of the kingdom of God in the individual heart. The topic is certainly one of more than ordinary importance, and the parable from which it is drawn is replete with valuable lessons.

We certainly appreciate that our spiritual life de-